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ABSTRACT

This independent learning packet, which is intended as a guide and tool for teachers, counselors, and tutors who work with members of the Spanish-speaking population, contains basic information about the Spanish language and Hispanic American culture. The packet begins with a brief pretest. Presented next is a discussion of Spanish as a world language that includes information about the differences in the Spanish spoken in different countries and even different regions, the serious challenges faced by Hispanics living in the United States, and the importance of traditions and celebrations for Hispanics. Concluding the packet are the following: eight-item bibliography; basic Spanish vocabulary (including Spanish numbers and time-telling vocabulary; common Spanish greetings; and vocabulary related to families/relatives, housing/furniture, days of the week, months and seasons, words used to describe people, common nouns, interrogative words, classroom directions, and vocabulary pertaining to mealtimes); and discussion of the teacher's/tutor's role in relating to Hispanic students. An appendix contains a series of supplementary articles examining various aspects of the need for awareness of Hispanic American culture, including the characteristics and special needs of Hispanic American students, barriers to cultural awareness, and problems encountered by Spanish-speaking immigrants.
(MN)

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ADULT LITERACY
INDEPENDENT LEARNING PACKET

SPANISH
FOR EDUCATORS

By: Teresa Bohlsen

Tri-Valley Literacy

Staff Development - Region 7
Lehigh University, Bethlehem, PA

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ABSTRACT PAGE

Title of Product: The Hispanic Culture and the Adult Student

Author: Teresa Velarde de Bohlson

Description of Service: A presentation of support tools for Teachers, Counselors and Tutors in their efforts to improve their abilities to teach and relate to the hispanic population covering basic vocabulary, basic greetings, listing of latest books and publications, as well as a general background in hispanic cultures.

Target Audience: Teachers, Counselors and Tutors living in the Region 7 Tri-Valley Literacy Staff Development area (Berks, Carbon, Lehigh, Monroe, Northampton, Pike and Schuylkill counties).

Descriptors: (To be completed by Advance staff)

THE HISPANIC CULTURE AND THE ADULT STUDENT
INDEPENT LEARNING PACKET

by
TERESA VELARDE de BOHLSSEN

TRI-VALLEY LITERACY RESOURCE CENTER
REGION 7

STUDY GUIDE FOR USING THIS PACKET

This packet is intended to serve as a guide and helpful tool to understand the realities of the members of the Spanish speaking population, which you as a teacher or tutor encounter in the practice of your challenging job.

The Spanish speaking population, although highly diversified, do share the strong unifying characteristic, of their common language of Spanish. Thomas Weyr on page 8 of his book, Hispanic U.S.A. states:

"Language is the glue of cultures."

This is a very brief, mostly practical guide to provide you with some basic information. It is by no means comprehensive. Rather its intent is to supply you with some essential background that will, hopefully tickle your curiosity towards your self generated pursuit of this young effervescent and challenging subject. With that in mind, you will find:

- Basic vocabulary

- Basic greetings

- Copies of articles on the topic

- Listings of the latest books and publications on the topic.

Pre-test

1. What is it that all Hispanics have in common?
2. Name three problems that a newly arrived Hispanic will encounter in the U.S.A.
3. If a person is native of Venezuela will he/she be able to understand the Spanish from Puerto Rico?
4. Name an important mountain range and a large city in South America.
5. What are three states in the U.S.A. where you find the most Hispanics?

Spanish as a World Language

It is not known exactly how many languages are spoken around the world. Numerous languages are found in today's vast world population, which according to The World Almanac of 1992 stands at 5.384 billion people. This same almanac also lists the Spanish language in 4th place with 352,000 speakers, being surpassed only by Mandarin, in first place, English, in second, and Hindi in third. Spanish is found in many different places. Spanish is the official language of Spain, Mexico, Cuba, Puerto Rico, the Dominican Republic, Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, Panama, Venezuela, Colombia, Ecuador, Peru, Bolivia, Paraguay, Uruguay, Chile, and Argentina.

Spanish spoken today is the result of several languages and dialects represented by the invaders of the Iberian Peninsula. Of these several dialects that evolved over the years, the Castillian or Castellano became the official language of Spain. When referring to the Spanish language Español or Castellano may be used. Like most languages spoken by many people, modern Spanish varies from one country to another, and even from region to region. The Spanish in Madrid is different from that of Barcelona, Mexico City, or Buenos Aires, which is the same as the English of London differing from that of Atlanta or Melbourne. These differences are most noticeable in the pronunciation, and the accent, but are also found in vocabulary and expressions used in varying geographical areas. A bus is called "autobus" in Spain, "camion" in Mexico, and

a "gua gua" in the Caribbean. An orange in Spain is referred to as a "naranja" and a "china" in Puerto Rico. These distinctions are not usually incomprehensible for the native speakers since the grammar and structures are the same. Generally the more educated a person is the more homogeneous the language is among the people of Spanish speaking countries, with the exception of accents. Following this idea, a less educated person tends to use regional idioms and slang, in a less structured format.

Here in the United States, Spanish influence is evident in the areas where large concentrations of Hispanics are found. It is demonstrated through the various names of towns, streets, and parks. Just looking around, one can see Spanish as a part of everyday life. "The most visible display of the Hispanic presense is, not surprisingly, in the area of life styles, music, food, clothes and sports." (Weyr, p.12)

"Las Capitales"

Argentina	- Buenos Aires	Bolivia	- La Paz
Colombia	- Bogotá	Costa Rica	- San José
Cuba	- Havana	Chile	- Santiago
Ecuador	- Quito	El Salvador	- San Salvador
España	- Madrid	Guatemala	- Guatemala
Honduras	- Tegucigalpa	México	- México D.F.
Nicaragua	- Managua	Panamá	- Panamá
Paraguay	- Asunción	Perú	- Lima
Puerto Rico	- San Juan	Rep. Dominicana	- Santo Domingo
Uruguay	- Montevideo	Venezuela	- Caracas



The Spanish speaking world extends over a vast amount of land, it expands over different latitudes, climates and terrains. The geography of the Spanish speaking world is as varied and impressive as you can imagine, including dry lands, jungles, awesome rivers, mountains ranges like the Andes, dormant and active volcanoes, "pampas", islands and lakes. There are tremendous contrasts in the small rural towns and the big cosmopolitan cities like Mexico City, Buenos Aires, Caracas and Lima. As well as, very old cities of Indian origin like Cuzco and Guatemala.

Since we are so influenced by our environment, we have to conclude, also considering many other differences, that when referring to the inhabitants of this land they constitute a very diverse group of people. The words Hispanic, Latino and Iberoamerican, have been used over the years to group all these individuals. Although it is a convenient term, each nationality deserves to be addressed by their country of origin. There is one thing that binds this diversity to a heritage that all hold in common: Their mother, Spain. By the same analogy, the children have their own character and personality but all share some very important factors: language, religion and some basic cultural values like family. From the Hispanic U.S.A.
back cover

"Hispanic culture can be a very positive
influence on an America that is increasingly

rootless, and losing its sense of past values; materialistic and too interested in the latest gadgets" says San Antonio mayor Henry Cisneros "Hispanic culture has a sense of religion, of the extended family, of warmth, of the value of interpersonal relationships". *

Hispanics now living in the U.S.A. are faced with many serious challenges. Mexico, Central and South America, and the Caribbean make up a cluster of nation that have equipped its people with cultural support systems (systems among the oldest of the New World) providing them with basic needs of safety, friendship and self identity. The relocation of these individuals to the U.S.A. means to a certain extent the loss of this cultural safety net. They have to adapt to a new culture with different values and many new demands and expectations. Language, obviously, is the most serious of these new pressures. Other differences may be more subtle. Intrinsic cultural differences can indicate actions or gestures that have different, or even opposite, meanings. And this occurs in an environment where they are often perceived under the equation that being different equals being wrong and being the same equals being right. Despite all the problems encountered the influx of Hispanics into the U.S.A. continues with a predicted population of 30 millions by the year 2000.

"For millions of Latin Americans the US remains an irresistible magnet. No matter how bad times may be, a North American recession is a far better economic climate than any at home." (Weyr, p.5)

Hispanics more or less come and go. Puerto Ricans often commute between the mainland and the island with the freedom that their American citizenship allows them.

"A generation of Puerto Ricans lives between New York and San Juan at home in neither and in both. Cubans are the exception. They can't go home without risking prison or exploitation by Communist propagandist"
(Weyr, p.7)

Other individuals, beside the pursuit of economical opportunities, come here running from their countries political turmoil.

Hispanics, all different, but with the same goal in common: making it and succeeding in a new culture without losing their own values and heritage. And yes it means being bilingual!

The contrasts of big city and the rural livings present themselves in a dramatic way in Latin American countries. The big cosmopolitan cities do not drastically differ from other cities around the world and the inhabitants sophistication may have more in common with other middle classes. But it is on the fringes of these cities and in the rural areas where the traditional flavor of the culture can be found, as if time has a slower pace traveling the dusty winding roads or sometimes impassable roads. Here is where you find the families that have been there for generations, almost untouched by the TV and other media. Where they spend the days in an uncomplicated

routine interacting with each other. They live with just the basic commodities coming from the land, such as, beans, tortillas, bananas, rice, pineapples, coconuts, or whatever is available. The extended family is more the rule than the exception. It is here where they will live and die unless their life of routine is disturbed by a war or an ever present urge to travel north to the U.S.A. Here is also where educational opportunities are missed despite the concerted efforts of many governments. For most Latin American countries, if not all, education for the young is mandatory, although difficult to enforce. Unfortunately illiteracy in many countries still exists at intolerable levels for which we are all affected by, given the importance of education. "Education, in particular, is both a consumption good and an investment in human capital." (Long, p.49) As you get out into more populated areas, towns, small cities, and large metropolitan areas the opportunities for education increase at the elementary level (primaria), high school (secundaria y preparatoria), whether public - government run, or private, and even at the university level. According to the World Almanac of 1992 the "Universidad Autónoma de México" has the largest student population in the world with 327,000. At the university level students go into their specialized programs leading to a professional degree (título) in areas such as law, medicine, engineering or the humanities with almost no electives. In general the educational approach in these schools stress lectures and note-taking over discussion and private research. There is less emphasis on sports and

extra-curriculum activities.

Traditions and celebrations are of great importance for Hispanics. While some of the holidays are the same as the ones observed in the U.S.A. there are others that are not. Celebrations are centered around the family and attended by all members without separation of ages from grandparents to grandchildren. Family and friends get together to celebrate birthdays, baptisms, first communions and weddings. Saints days are also important. This is a day set aside on the calendar that honors a particular saint and all persons named in his/her honor. Quinceañera is a celebration similar to being sweet sixteen, but on a larger scale, usually celebrated with a very elaborate and formal party. Many other celebrations are of religious origin, although over the years some of them have evolved more and more into the secular world. Every city and town has its patron saint celebration. At Christmas time there are special festivals like the "Posadas" and "Día de Reyes". Before Easter the "Semana Santa" is of great importance celebrated with processions, in a dramatic way. Regardless of the kind of celebration there are some basic ingredients of "fiestas" and they are: lots of food, drink, music and dance.

*Mr. Henry Cisneros is now the Secretary of HUD under the Clinton Administration.

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NÚMEROS 0-99

0	cero	5	cinco	10	diez
1	uno	6	seis	11	once
2	dos	7	siete	12	doce
3	tres	8	ocho	13	trece
4	cuatro	9	nueve	14	catorce

15	quince	27	veinte y siete (veintisiete)
16	diez y seis (dieciséis)	28	veinte y ocho (veintiocho)
17	diez y siete (diecisiete)	29	veinte y nueve (veintinueve)
18	diez y ocho (dieciocho)	30	treinta
19	diez y nueve (diecinueve)	31	treinta y uno
20	veinte	40	cuarenta
21	veinte y uno (veintiuno)	50	cincuenta
22	veinte y dos (veintidós)	60	sesenta
23	veinte y tres (veintitrés)	70	setenta
24	veinte y cuatro (veinticuatro)	80	ochenta
25	veinte y cinco (veinticinco)	90	noventa
26	veinte y seis (veintiséis)		

1. Numbers from 16 through 19 and 21 through 29 may be written as one word or as three words. Note the spelling changes and the written accent mark on some combined forms:

diez y ocho	dieciocho
veinte y dos	veintidós
veinte y tres	veintitrés

2. Beginning with 31, numbers are written as three words.

31	treinta y uno
45	cuarenta y cinco
58	cincuenta y ocho

3. The number *one* has three forms in Spanish: *uno*, *un*, and *una*. Use *uno* when counting: *uno*, *dos*, *tres*. Use *un* or *una* before nouns: *un borrador*, *una tiza*; *veintiún libros*, *veintiluna tizas*.

4. Use *hay* for both *there is* and *there are*.

Hay un libro sobre la mesa.
Hay dos libros sobre la mesa.

There is a book on the table.
There are two books on the table.

Numbers 100 to 1,000

100	cien/ciento	400	cuatrocientos as	800	ochocientos as
101	ciento uno	500	quinientos as	900	novecientos as
200	doscientos as	600	seiscientos as	1,000	mil
300	trescientos as	700	setecientos as		



Es la una.



Son las dos.



Son las cinco.

¿Qué hora es? is used to ask *What time is it?* In telling time, one says *Es la una* but *Son las dos* (las tres, las cuatro, and so on).



Es la una y { cuarto.
quince.



Son las dos y { media.
treinta.



Son las cinco y diez.



Son las ocho y veinticinco.

Note that from the hour to the half-hour, Spanish, like English, expresses time by adding minutes or a portion of an hour to the hour.



Son las dos menos { cuarto.
quince.



Son las ocho
menos diez.



Son las once
menos veinte.

From the half-hour to the hour, Spanish usually expresses time by subtracting minutes or a part of an hour from the *next* hour.

Otras expresiones útiles

de la mañana
de la tarde (noche)
en punto

A.M., in the morning
P.M., in the afternoon (evening)
exactly, on the dot, sharp

¿a qué hora?
a la una (las dos, ...)

(at) what time?
at 1:00 (2:00, . . .)

Son las cuatro de la tarde en
punto.

It's exactly 4:00 P.M.

¿A qué hora es la clase de
español?

(At) What time is Spanish class?

Hay una recepción a las once
de la mañana.

There is a reception at 11:00 A.M.

BEST COPY AVAILABLE

WORDS WHICH ARE IDENTICAL IN ENGLISH AND SPANISH

- | | |
|--------------|---------------|
| 1. tractor | 16. exterior |
| 2. piano | 17. interior |
| 3. radio | 18. superior |
| 4. hotel | 19. inferior |
| 5. mosquito | 20. instuctor |
| 6. chocolate | 21. profesor |
| 7. error | 22. rumor |
| 8. color | 23. tenor |
| 9. actor | 24. vapor |
| 10. motor | 25. reflector |
| 11. doctor | 26. candor |
| 12. favor | 27. horror |
| 13. honor | 28. terror |
| 14. director | 29. protector |
| 15. vigor | 30. inventor |



The pronunciation in Spanish is slightly different.

SALUDOS Y EXPRESIONES DE CORTESIA

¡Hola!
 ¿Que tal?
 ¿Cómo estás?
 ¿Cómo está Ud?

Muy bien, gracias.
 ¿Y tú?

Así, así.
 Más o menos bien
 Mal, muy mal.
 Buenos días.
 Buenas tardes.
 Buenas noches.
 Adiós.
 Hasta la vista.

Hasta luego.
 Hasta mañana
 ¿Cómo te llamas?
 ¿Cómo se llama Ud.?

Me llamo _____.
 Mucho gusto.
 Igualmente.
 Gracias.

De nada / Por nada.
 Por favor.
 Perdon.
 Con permiso.

Lo siento.
 Un momento.
 ¿Hablas inglés?
 ¿Habla Ud. inglés?

No hablo español.
 Más despacio, por favor.
 Repite, por favor.
 Repita, por favor.
 ¡Buena suerte!

Hello!
 How's everything?
 How are you?
 How are you?

Very well, thanks.
 And you?

So, so.
 So, so.
 Bad, very bad.
 Good day.
 Good afternoon.
 Good evening. (night)
 Good-bye
 See you later.

See you later.
 See you tomorrow.
 What is your name?
 What is your name?

My name is _____.
 Please to meet you.
 Please to meet you.
 Thanks.

You're welcome
 Please.
 Pardon me.
 Excuse me.

I'm sorry.
 Just a moment. (minute)
 Do you speak English?
 Do you speak English?

I don't speak Spanish.
 More slowly, please.
 Please repeat.
 Please repeat.
 Good luck!

La familia y los parientes
The family and the relatives

el padre / papá
la madre / mamá
el hijo
la hija
el abuelo
la abuela
el hermano
la hermana
el tío
la tía
los primos

father
mother
son
daughter
grandfather
grandmother
brother
sister
uncle
aunt
cousins

¿Cómo se llama tu padre?
What is your father's name?

Se llama José.
His name is Jose.

¿Dónde vive tu tía?
Where does your aunt live?

Ella vive en Bogotá.
She lives in Bogota.

¿Cuántos años tiene tu hermano?
How old is your brother?

El tiene 15 años.
He is 15 years old.

La casa y los muebles
The house and the furniture

La sala	-	living room
el sofá	-	sofa
la mesita	-	end table
el televisor	-	T.V.
La cocina	-	kitchen
la estufa	-	stove
el refrigerador	-	refrigerator
la nevera		
el horno microondas	-	microwave
El comedor	-	dinning room
la mesa	-	table
la silla	-	chair
El dormitorio / el cuarto	-	bedroom
la cama	-	bed
la lámpara	-	lamp
El baño	-	bathroom
la toalla	-	towel
el jabón	-	soap
La ventana	-	window
La puerta	-	door
La escalera	-	stairs

¿Qué hay en la cocina?
What is in the kitchen?

Hay un horno microondas.
There is a microwave.

¿Dónde está el horno microondas?
Where is the microwave?

Está en la cocina.
It is in the kitchen.

Los días de la semana
days of the week

lunes
martes
miércoles
jueves
viernes
sábado
domingo

Monday
Tuesday
Wednesday
Thursday
Friday
Saturday
Sunday

Los meses del año
months of the year

enero
febrero
marzo
abril
mayo
junio
julio
agosto
septiembre
octubre
noviembre
diciembre

January
February
March
April
May
June
July
August
September
October
November
December

Las estaciones del año
seasons of the year

primavera
verano
otoño
invierno

spring
summer
fall
winter

¿Qué día es hoy?
What day is today?

Hoy es jueves.
Today is Thursday.

¿Qué fecha es hoy?
What is today's date?

Es el 17 de junio.
Today is June 17.

Words use to describe people. This first group has only one ending to describe a man or a woman:

cruel	paciente
eficiente	persistente
elegante	pesimista
idealista	popular
importante	realista
inteligente	rebelde
liberal	sentimental
materialista	terrible
optimista	valiente

This second group has two endings. The ending "o" is used when describing a man, and the ending "a" when describing a woman:

activo / a	moderno / a
cínico / a	religioso / a
ambicioso / a	romántico / a
cómico / a	serio / a
creativo / a	tímido / a
discreto / a	famoso / a
fantástico / a	generoso / a
lógico / a	

THE CITY

apartment	el apartamento
bank	el banco
building	el edificio
city	la ciudad
church	la iglesia
drug store	la farmacia
factory	la fabrica
hospital	el hospital
house	la casa
library	la biblioteca
museum	el museo
office	la oficina
park	el parque
restaurant	el restaurante
school	la escuela
store	la tienda
street	la calle
supermarket	el supermercado
university	la universidad

¿Dónde está _____?

¿Hay calles en la ciudad? _____.



Interrogative Words (Palabras interrogativas)

¿cómo?	how?	¿Cómo está Ud.?
¿cuál?, ¿cuáles?	which?, what?	¿Cuál desea? ¿La pluma azul?
¿cuándo?	when?	¿Cuándo estudian Uds.?
¿cuánto(-a)?	how much?	¿Cuánto necesita?
¿cuántos(-as)?	how many?	¿Cuántas plumas necesitan?
¿dónde?	where?	¿Dónde trabaja Ud.?
¿por qué?	why?	¿Por qué estudias español?
¿qué?	what	¿Qué desea Ud.?
¿quién? ¿quienes?	who?	¿Quién toma café?

1. ¿Cuánto? and ¿cuántos? are used with masculine nouns; ¿cuánta? and ¿cuántas?, with feminine nouns.
2. Note that ¿cuál? and ¿quién? have the plural forms ¿cuáles? and ¿quienes?.
3. To answer ¿por qué? (why?), use porque (because).

CLASSROOM DIRECTIONS (tú form)

Escribe tu nombre.

Write your name.

Escribe tu dirección.

Write your address.

Escribe tu número de
teléfono.

Write your phone number.

Abre tu libro en la
página _____.

Open your book
on page _____.

Lee esto.

Read this.

Estudia la lección.

Study the lesson.

Séntate.

Sit down.

Levántate.

Stand up.

Ven aquí.

Come here.

Mira.

Look.

Cierra la puerta.

Close the door.

Está bien.

It's okay.

Espera.

Wait.

Mealtimes in Hispanic countries differ from those in the United States. People typically eat breakfast "desayuno" at around 7:00 or 8:00 a.m. The main meal of the day is lunch "almuerzo" or "comida" eaten between 1:00 and 4:00 p.m. depending on the country. Supper "la cena" is served after 8:00 p.m. and much later in Spain. Each country has specialties and traditional foods, some better known than others in the U.S.A.

From Spain: Paella
Potaje Madrileño
Tortilla de huevo y patatas
Gazpacho

From Puerto Rico: Bacalaitos
Pasteles
Sancocho
Arroz
Sofrito

From Mexico: Tacos
Enchiladas
Mole
Guacamole
Frijoles

From South America: Anticuchos
Carbonada
Parrillada
Empanadas



The Teacher or Tutor's Role

Since learning involves change, it can be exciting and rewording or the cause of anxiety and tension. Whether one wins over the other depends in part on the role that the teacher or tutor plays. The adult that goes back to school carries along a heavy baggage of past experiences that may not be pleasant, and may even negative. The role of the teacher or tutor should be, above all, to keep the pressure on a positive note and to make the person feel confident, maintaining a can do, will do attitude

Problems

- Difficulty in communicating

- Lack of understanding of the Hispanic Culture

- Inability to deal with the students feeling of self pride and past experiences

- Dealing with the students feelings of inadequacy and lack of confidence

- Students unfamiliarity with teaching styles

- Lack of family support

Some areas of notable cultural differences

- The concept of time

- Time management

Organizational approaches

Relationship to the family and the extended family

Personal relationships

Formality and informality

Personal space and touching

Male and female roles

Religion

Suggestions

Ask about: country of origin / city / town

special celebrations

fondest memories

family

personal accomplishments

favorite pastimes

concerns and worries

dreams and goals

how "relevant others" are supportive of new task

-Stress any similarities among different cultures

-Show them to deal with differences as ways to expand ones mind,
to learn new ways of doing things

-Model, use mime, use visuals, use sounds

-Deal with feelings of animosity or jealousy by playing reversal
roles, through some acting, role playing

-Be personal, a handshake, a smile could mean a lot, it can

make us feel special!

- Avoid stereotyping or using labels long attached to minorities of being lazy, ignorant, opportunistic, procrastinating, temperamental, irresponsible
- It is also important to take into consideration the level of education achieved in own country, social class and age.

Suggestions on how you can be better prepared for your students

- Learn Spanish
- Travel to a Spanish speaking country
- Read New World History
- Read Latin American History
- Watch the Spanish Channel
- Involve yourself in Hispanic cultural activities (Music, Theater...)
- Pursue Authentic Hispanic Food
- Attend local lectures - Hispanic related
- Acquire familiarity with Hispanic literature (from Cervantes to Garcia Márquez)
- Have lunch with a Hispanic

Recommended Readings

Aran, Kenneth; Arthur, Herman; Colon, Ramon; Goldenberg, Harvey,
Puerto Rican History and A Study Guide and Curriculum
Outline, The United Federation of Teachers, 1973.

Owsley, Beatrice Rodriguez, The Hispanic American Entrepreneur:
An Oral History of the American Dream, Twayne Publishers,
New York, 1992.

Rose, Mike, Lives on the Boundary, The Free Press A Div. of
Macmillan, Inc, New York, 1992.

Shorris, Earl, Latinos: A Biography of the People, WW Norton
and Company, New York, 1992.

Weyr, Thomas, Hispanic U.S.A. Breaking the Melting Pot, Harper
and Row Publishers, New York, 1988.

Winn, Peter, Americas: The Changing Face of Latin America and
the Caribbean, Pantheon Books, New York, 1992.

Hispanic: The Magazine for and about Hispanics.

Is there an area in this packet that does not cover your concerns on this topic.

Is there an area that needs to be expanded.

Comments

Mail to: Teresa V. Bohlsen
2720-5 Linden St.
Bethlehem, PA 18017

Post Test

1. How does meal time differ in Spanish speaking countries from that of the U.S.A.?
2. How would you greet a person in Spanish?
3. According to the World Almanac how many people speak Spanish?
4. In what country are you in, if you visit Managua?
5. How would you ask in Spanish - "Where does your brother live?"



ADULT LITERACY
SUPPLEMENTARY ARTICLES

SPANISH FOR EDUCATORS

By: Teresa Bolshen

Tri-Valley Literacy

Staff Development - Region 7
Lehigh University, Bethlehem, PA

**THE HISPANIC CULTURE AND THE ADULT STUDENT
INDEPENT LEARNING PACKET**

RELATED ARTICLES

TRI-VALLEY LITERACY RESOURCE CENTER

REGION 7

Figure 1. Geographic Distribution of the Hispanic Population: March 1988

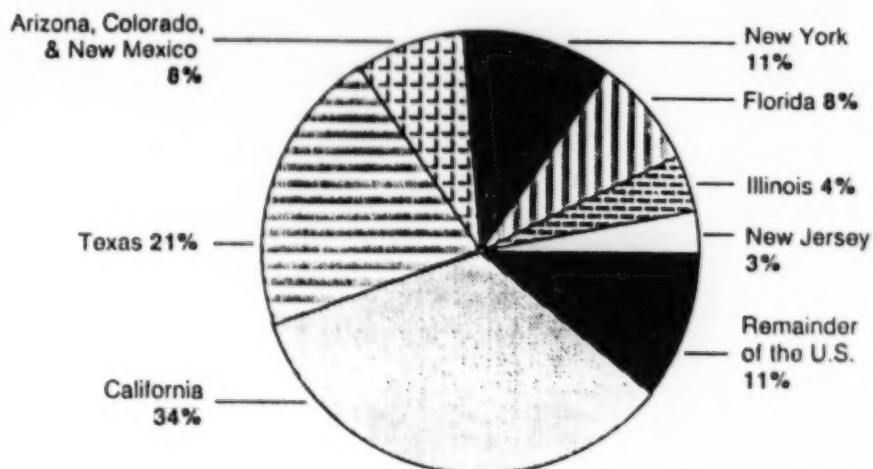
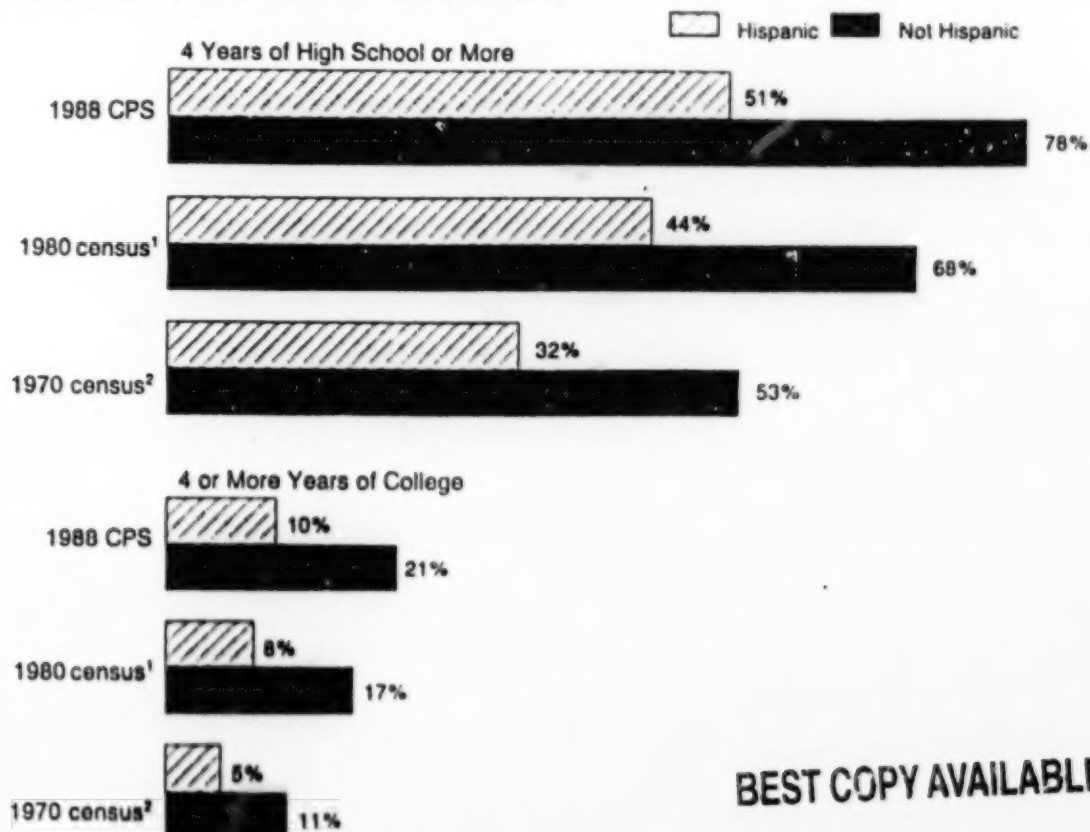


Figure 2.
Years of School Completed by Persons 25 Years Old and Over:
March 1988 CPS and 1970 and 1980 Censuses



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¹ U.S. Bureau of the Census. 1980 Census of Population, Vol. 1, Chapter C (PC80-1-C1).

² U.S. Bureau of the Census. Census of Population: 1970, Vol. 1, Chapter C and Subject Reports, Final Report PC(2)-1C, "Persons of Spanish Origin."

1990 Census of Population and Housing
040 Pennsylvania

Page

Total population.....	11,881,643
SEX	
Male.....	5,694,265
Female.....	6,187,378
AGE	
Under 5 years.....	797,058
5 to 17 years.....	1,997,752
18 to 20 years.....	551,216
21 to 24 years.....	675,559
25 to 44 years.....	3,657,323
45 to 54 years.....	1,213,845
55 to 59 years.....	552,378
60 to 64 years.....	607,406
65 to 74 years.....	1,070,021
75 to 84 years.....	587,249
85 years and over.....	171,836
Median age.....	35.0
Under 18 years.....	2,794,810
Percent of total population.....	23.5
65 years and over.....	1,829,106
Percent of total population.....	15.4
HOUSEHOLDS BY TYPE	
Total households.....	4,495,966
Family households (families).....	3,155,989
Married-couple families.....	2,502,072
Percent of total households.....	55.7
Other family, male householder.....	146,909
Other family, female householder.....	507,008
Nonfamily households.....	1,339,977
Percent of total households.....	29.8
Householder living alone.....	1,150,694
Householder 65 years and over.....	526,264
Persons living in households.....	11,533,219
Persons per household.....	2.57
GROUP QUARTERS	
Persons living in group quarters.....	348,424
Institutionalized persons.....	174,210
Other persons in group quarters.....	174,214
RACE AND HISPANIC ORIGIN	
White.....	10,520,201
Black.....	1,089,795
Percent of total population.....	9.2
American Indian, Eskimo, or Aleut.....	14,733
Percent of total population.....	0.1
Asian or Pacific Islander.....	137,438
Percent of total population.....	1.2
Other race.....	119,476
Hispanic origin (of any race).....	232,262
Percent of total population.....	2.0

1990 Census of Population and Housing
040 Pennsylvania

Page

Total housing units.....	4,938,140
OCCUPANCY AND TENURE	
Occupied housing units.....	4,495,966
Owner occupied.....	3,176,121
Percent owner occupied.....	70.6
Renter occupied.....	1,319,845
Vacant housing units.....	442,174
For seasonal, recreational, or occasional use.....	144,359
Homeowner vacancy rate (percent).....	1.5
Rental vacancy rate (percent).....	7.2
Persons per owner-occupied unit.....	2.72
Persons per renter-occupied unit.....	2.19
Units with over 1 person per room.....	82,518
UNITS IN STRUCTURE	
1-unit, detached.....	2,636,631
1-unit, attached.....	909,676
2 to 4 units.....	507,488
5 to 9 units.....	171,041
10 or more units.....	393,091
Mobile home, trailer, other.....	320,213
VALUE	
Specified owner-occupied units.....	2,581,261
Less than \$50,000.....	829,276
\$50,000 to \$99,000.....	1,017,795
\$100,000 to \$149,000.....	395,881
\$150,000 to \$199,999.....	180,618
\$200,000 to \$299,999.....	109,080
\$300,000 or more.....	48,661
Median (dollars).....	69,700
CONTRACT RENT	
Specified renter-occupied units paying cash rent.....	1,216,440
Less than \$250.....	397,012
\$250 to \$499.....	601,609
\$500 to \$749.....	174,432
\$750 to \$999.....	28,834
\$1,000 or more.....	14,553
Median (dollars).....	322
RACE AND HISPANIC ORIGIN OF HOUSEHOLDER	
Occupied housing units.....	4,495,966
White.....	4,045,430
Black.....	376,034
Percent of occupied units.....	8.4
American Indian, Eskimo, or Aleut.....	5,353
Percent of occupied units.....	0.1
Asian or Pacific Islander.....	37,362
Percent of occupied units.....	0.8
Other race.....	31,787
Hispanic origin (of any race).....	65,338
Percent of occupied units.....	1.5

1990 Census Of Population And Housing Summary Tape File 1A

040 Pennsylvania

HISPANIC ORIGIN BY RACE

Universe: Persons

Not of Hispanic origin

White.....	10,422,058
Black.....	1,072,459
American Indian, Eskimo, or Aleut.....	13,505
Asian or Pacific Islander.....	134,056
Other race.....	7,303

Hispanic origin:

White.....	98,143
Black.....	17,336
American Indian, Eskimo, or Aleut.....	1,228
Asian or Pacific Islander.....	3,382
Other race.....	112,173

1990 Census Of Population And Housing Summary Tape File 1A

040 Pennsylvania

HISPANIC ORIGIN

Universe: Persons

Not of Hispanic origin..... 11,649,381

Hispanic origin:

Mexican.....	24,220
Puerto Rican.....	148,988
Cuban.....	7,485
Other Hispanic.....	51,569

B14 THE MORNING CALL, SATURDAY, OCTOBER 24, 1991

LOC

Learning languages key to U.S. gains, teachers are told

By SONIA CSENCISITS
Of The Morning Call

More than 100 Lehigh Valley foreign language teachers yesterday attended a conference on "Foreign Language Education and the World Economy." The event, sponsored by the Lehigh Valley Educational Cooperative, was held at Lehigh University.

Offering a global perspective were Mack Trucks' Vice President for Finance Guy Claveau; Embassy of Spain representative Felix Haering and consul to the Federal Republic of Germany Gudrun Sraga-Konig. The three participated in a discussion on "Europe 1992."

In his keynote speech, Dr. David W.P. Lewis, Lehigh University professor of foreign languages, spoke of a changing world, the coming of the 12-nation, 340-million-member European Community in 1993 and the need for Americans to respect and learn the languages of the world in order to be competitive and to come to respect other cultures. There will be nine official languages in the European Community, he said.

Lewis spoke of America as No. 1 in smart bombs, gross national product and debt and of the American tendency to be

short sighted and seek quick returns. Learning a foreign language requires patience, perseverance and continuity, he said. A person who can learn one language can learn another, he said.

America is responsible to the world, and we must respect the "essence, language and culture" of our global partners because "this is part of them," he said.

America is not No. 1 in education, despite immense resources, Lewis said. "Education is like planting trees, and that is certainly true for languages. If we don't do it now, it will cost more later," Lewis said.

Of foreign languages, he said, "We can't have good education unless we take it out of the shop and home economics curriculum in the minds of school boards, parents and taxpayers."

Lewis said it is more efficient to teach young children languages, and, "We must be willing to rethink, retool and replan our foreign language education."

The goal, he said, is to do business in foreign languages and to protect the diversity and tolerate the differences of other cultures. In doing so, we will gain a better appreciation of our own culture, he said.

Lewis said, speaking of learning a foreign language and the benefits it can offer, "If we have access to a mansion, we would not dwell in one room."

To the teachers he said that as the political, economic and educational climate continues to change, they should "be confident, strong and proud."

U.S. undergoing 'Hispanization,' Cisneros tells Moravian College

By JENNIFER RITENOUR
Of The Morning Call

Henry Cisneros has heard his name butchered. Cisnerosis. Cisnernoses. Even Sclerosis.

But that may soon change.

"America is going to be getting a lot more familiar with names such as ours," the former mayor of San Antonio, Texas, said.

"There will be a decidedly new, large and noticeable presence in mosaic of America," Cisneros said last night as he explained what some have called the "Hispanization" of the United States to about 200 people at Moravian College.

Within the next decade, Cisneros said, the country's Hispanic population is expected to increase 40 percent — from 22 million to 30 million, in part because 38 percent of the current population is under 16.

Much of that population is centered in growing areas like Texas, California, Florida and New Mexico, a fact Cisneros says sparks hopes for future economic improvement.

Today, he said, Hispanics live in "dangerous circumstances." Their average family income is \$19,000, far less than the overall average of \$30,800. More Hispanics live below the poverty level than whites, and many are stuck in service jobs with few benefits and no room for advancement — a situation which leaves 33 percent without health insurance.

"But the hope is that it can change," with population centers in growth areas, the strong Hispanic work ethic and the fact that Hispanics are "well positioned" to take advantage of international developments.



DAN DeLONG / The Morning Call

Former San Antonio Mayor Cisneros, speaks at Moravian College

"The new global order will include an Americas bloc," Cisneros predicted, adding that the United States is now discussing free trade agreements with Mexico and Canada. With the European economy uniting and the development of an Asian bloc, the chairman of the Cisneros Asset Management Co., predicts that relations with Mexico and other Latin American countries will become increasingly important.

Hispanics will play an important role in this country not because the law says so, but because their efforts will be needed for our own national interests, Cisneros said.

Already there are signs that Hispanics are finding their niche in society, he said, adding that a "cultural sweep" of Hispanic food, decoration, clothes, material, art, music, literature

and theater is "making a penetration that Americans are beginning to realize."

And, he said, Hispanics are beginning to assume positions of leadership. Not only culturally, but politically. Thirteen members of the Congressional caucus are Hispanic, and there are about 4,000 Hispanics serving as locally elected officials. And Cisneros, himself one of the nation's most prominent Hispanic politicians, predicts that there will be a Hispanic presidential candidate by 2010.

To help Hispanics reach this new plateau, however, Cisneros says there is a need for education, job opportunities, social service, housing, assistance for the elderly and other needs shared by minorities and others.

He cited education as a specific target, stressing the need for fair state funding systems, early intervention programs, retention efforts, bilingual education, scholarships and grants and community involvement in schools.

Some of the other goals may be reached with the help of a group of Hispanic leaders, who have been working to empower their people, working for fair voting districts, voter education and registration, housing, jobs, child care, small business and other concerns.

"The '90s will be a decidedly different time for the Hispanics in this country," Cisneros predicted, adding that locally, the Hispanic population will "be a major contributing force in the long run."

"I'm impressed with the enthusiasm of the Hispanic community in this area," said Cisneros, whose sister lives in the town.

The citizens group, formed a \$300,000 in January 1988.

Cisneros: System fails Hispanics

Ex-mayor urges education reform

By ANYA MARIA SCHIFFRIN
The Globe-Times

Henry Cisneros, the former mayor of San Antonio, Texas, described a bright future Wednesday night for Hispanic-Americans but said that the education system is failing Hispanic children.

Cisneros, one of the most prominent Hispanic politicians in the United States, addressed an audience of nearly 150 at Moravian College.

Cisneros said that over the next decade, we will see the "Hispanization" of the United States, with a predicted Hispanic population of 30 million by the year 2000.

Located largely in relatively prosperous areas such as California, Florida, Colorado and New York, the Hispanic population will "see dreams unfolding that their parents didn't imagine ... and will ride the crest (of growth) and achieve economic momentum," said Cisneros, who predicted that there will soon be a Hispanic candidate for president of the United States. Cisneros himself has been mentioned as a possible candidate for a U.S. Senate seat from Texas.

Pointing to the fact that 38 percent of the Hispanic population is under the age of 16, Cisneros said that education will help determine the future of the U.S. work force.

The number of young white males is declining, and women and minorities are not getting doctorates in the fields, such as industry and engineering, needed to help American industry and trade stay competitive, Cisneros said.

"By what logic can we create engineers out of schools with a 30 percent drop-out rate ... We must set a climate of high expectations. It is unacceptable to perpetuate failure," he said.

He called for an end to discriminatory financing of public schools and early intervention strategies



RANDY C. MONCEAUX / The Globe-Times

Cisneros: 'Set a climate of high expectations.'

to reduce the number of drop-outs.

At the university level, Cisneros said institutions should have a campus code (of behavior), "human relations" training for staff, multicultural events on campus and fully-integrated fraternities.

Cisneros holds a master's degree from Harvard University and a doctorate from George Washing-

ton University.

Cisneros was elected to three terms as mayor of San Antonio and served from 1981-1989. Currently chairman of the Cisneros Asset Management Co., he is a member of the Bilateral Commission on the Future of U.S.-Mexican Relations and the Council on Foreign Relations.

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Barriers to cultural awareness aren't toppled easily

By MONICA RODRIGUEZ
Of The Morning Call

Cultural diversity.
Cultural awareness.

Terms like these make some people perk up, others groan and send chills down the backs of some others.

The Lehigh Valley is moving toward cultural awareness, some say, but still has a long way to go. The new century and the year 2001 will bring with them change in an ever-growing Valley, but to expect major changes in cultural awareness is unrealistic.

"I don't think there is anything magical about the year 2000," said Phyllis Alexander of the Allentown Human Relations Commission.

"Seven years is unrealistic. I mean, we've been working on it for a couple hundred years and I don't think we're going to get it together in seven years."

Even though change won't happen overnight, some people in the Lehigh Valley are working to bring down barriers to change.

They are spreading the word about the value of diversity.

Many say that diversity enriches a society; through it, people can share their heritage, customs and traditions.

The practical side to diversity is one businesses already recognize.

Business leaders realize that, to be competitive, they must learn about and interact with people from different cultures.

It is in the business sector's best interest to have employees at all levels who reflect the makeup of its community and of the customers it wants to attract.

The single biggest barrier to cultural awareness, in the Valley and across the nation, is fear.

Fear of change, of the unknown, and of losing power.

Stan Nowak, associate professor of social sciences at Penn State University, Allentown, said people often see difference as a threat because it means they have to "accommodate something they're not used to and that process is not always comfortable."

"Difference is something that, if you don't have it together for yourself, if you're not really well centered, difference can be real threatening," Nowak said.

When people living in a closed environment encounter someone different, they go through the shock of not being able to connect with the newcomer, Nowak said.

"Difference in and of itself is not bad and is not good," he said. "It just means that one thing isn't just like another. But the minute you see that difference and ascribe to it a negative value, you start to create self-fulfilling prophecies. . . . That, I think, is the biggest struggle we have — to rearrange the perceptions of those members of the majority community."

"There are pockets of people throughout Allentown who are trying to do something," Alexander said.

"There are isolated groups who are trying to make an impact. . . . I think there are significant numbers of people who sincerely believe they can make a difference."

These people try to make an impact in various ways, Alexander said. Some work quietly by raising their children to "embrace diversity." Other people take a more

public stand and participate in human relations commissions, on the boards of private sector organizations and other activities.

Those in the second group, she said, "are taking [education] from the family level and into the community or businesses."

Those working in the community are often educators.

One is John Reynolds, a professor of political science at Moravian College in Bethlehem.

Reynolds helped to organize a recent conference that brought together students, teachers and administrators from various high schools around the Lehigh Valley.

In it African-Americans, Latinos and whites talked about the tensions and divisions that exist.

Students had a chance to exchange ideas and better understand each other.

Students also met college students of their ethnic background to talk about higher education.

Ethnic tension and oppression deter young people from seeking a college education, Reynolds said.

"There are very clear boundaries between the groups," Reynolds said, and students are often uncomfortable moving across those boundaries.

Those boundaries can work to keep a student from taking on academic challenges, he said. Rather than taking college preparatory courses, students will stay in lower track programs.

Jose Rosado, a guidance counselor at Bethlehem's Liberty High School, works with students of various ethnic backgrounds and confirms the situation.

"Sometimes they feel they can't do it," Rosado said. They have this belief, he said, because they have not been prepared academically to take them or because they lack the support at home.

But on other occasions students "develop a certain attitude where they go against the white middle class," he said.

"So [students] work to become good at being bad," Rosado said.

Students "buy into the idea" that to excel academically or pursue a higher education means "selling out," Rosado said.

Those who pursue higher education often face pressure from peers, exacerbating their struggle. Nevertheless, students have overcome the obstacles and reached their goals — graduation and college.

More conferences like the one organized by Reynolds are needed, educators say.

The conferences have a dual purpose, allowing students to meet minority college students and become exposed to higher education, while also giving teens the opportunity to explore feelings and discuss relations between the various ethnic groups.

Conferences that bring various ethnic groups together are needed for adults, too, Reynolds said.

"A dialogue between everybody is necessary," Reynolds said. "It may be harder

for adults to learn, but they can learn."

"We need to learn to value diversity," he said. "Like anywhere else, tremendous barriers can be brought down. It's a daunting task, but compelling for moral and practical reasons."

At Liberty High, Rosado has successfully brought together African-American, Latino and white students to discuss differences to reduce tensions.



Reynolds

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"I think what came out of it was that it was a good way to get to know more about each other," Rosado said. "They found out they had a lot more in common with each other than they thought."

"Many of them knew of each other since grammar school," he said, "but they never interacted with each other."

The group of students met to air concerns and differences and later organized larger programs to discuss the same issues with other students.

"I feel good about what is going on at Liberty," Rosado said, adding that his work is the result of support from school administrators.

"There were some reservations about what could happen," Rosado said. "If the administration had not supported [the program] then it could have been blocked off."

In order for dialogue programs to succeed, participants must offer constructive criticism and express views without making attacks.

There are issues that need to be dealt with, Rosado said, yet they make people uncomfortable.

"Sometimes there's a risk involved and people would just rather leave it alone," he said. "I had people tell me, 'Jose, be careful. You may be opening up a can of worms.'"

"I think the picture they were trying to paint was that things could get a lot worse before they got better."

Barbara Taliaferro is assistant to the president for human diversity at Kutztown University.

Although the academic setting is a place for new ideas to be discussed and for intellectual exploration to take place, cultural diversity is not something readily accepted in a place like Kutztown.

"It's harder in a place like Kutztown than it is in a place like the Lehigh Valley or Reading," she said.

The reason, she said, is the homogeneous character of the community surrounding the campus.

"Kutztown is a college town," she said. "We do a great deal of community relations and the university adds to the culture."

But that does not always mean people will grow more open-minded and accept cultural diversity.

"In the Lehigh Valley, there is more of a metropolis mentality when it comes to minorities," Taliaferro said. "There is a critical mass" of minorities, just as there is in Reading.

A campus such as Kutztown serves mostly the first generation college student, she said. And the students reflect the community and its values.

"None has experience with minorities," she said.

So that is where an office like Taliaferro's comes into play.

The office and its staff are small, yet it is in charge of working with women, mi-

norities, the disabled — just about every under-represented group around.

The office tries to help these people get through the sometimes difficult process to graduation plus educating the rest of the college population about the value of diversity through a variety of speakers forums and other programs.

If for no other reason, people need to look at diversity for practical reasons.

As Reynolds of Moravian College said, "there is a practical case to be made."

"In the 21st century, we're going to move to where the majority of the work force is going to be non-white," Reynolds said. "If we are going to stay productive ... the resources they provide must be appreciated."

One company that is looking at those resources is Air Products and Chemicals Inc. Pamela Handwerk is in charge of diversity programs for the company based in Trexlertown.

At places like Air Products, the direction to seek out diversity comes from the top.

Harold A. "Hap" Wagner, the president, chairman and chief executive officer, has made it known that diversity is a priority and a prized asset at the company.

The company has included diversity among its corporate values.

At Air Products, diversity is a process, Handwerk said. "We deliberately use the term 'process' because it is an evolution," she said. "It does not occur quickly or overnight."

To sustain competitiveness, the face of the company must also change, she said. That change means using all available resources.

Diversity includes people's differing physical capacities, national origins, religious affiliations, sexual orientations and even something as abstract as styles of thinking, among other things.

There is also a place at the company table for white males because "diversity is inclusive, not exclusive," Handwerk said.

Diversity also means bringing in people who can "break down some of the norms but don't break the standards," she said.

But, Handwerk added, "For a lot of people, diversity is not palatable stuff."

Achieving cultural awareness will take the efforts and cooperation of several groups, said Alexander of the Human Relations Commission.

A concerted effort has to be made to "work through the challenges of diversity," she said.

City officials also must try to help educate the community and help it stop fearing new people with different cultures that come to the area.

It is up to city officials to set the tone for others, she said, allocating funds to produce programs that bring about understanding

The message must also come from the White House, she said.

"President Clinton has to set a tone for the entire country that says we will not support the mistreatment of others in this country," Alexander said. "We have to support pluralism ... We have to go past work and provide resources."

The potential to make the city and the Valley a great place exists, Alexander said. The key factor is that diversity already exists.

"We have so many different people," she said. "There are Syrians, people of various Spanish-speaking countries, African-Americans, Asians and Europeans. This is the first place I have been where people know what their background is."

"You ask them and they say, 'I'm Italian, I'm German ...' You have people here that celebrate Christmas at different times because they celebrate it according to their traditions," Alexander said.

So after years, professionals in human relations say, this area's residents are beginning to do something about understanding each other.

It took this long, Alexander said, because "we've not made it a priority ... we are reactionary in many instances."

Although the interest exists, there is no organized system to get people and city officials involved, she said, and "then you create a master plan and slowly but surely move along."

"[Right now] it's all coming about in a very sporadic and disconnected kind of way," she said.

Some have said that a crisis is needed to get people moving, but Alexander disagrees.

"If a riot occurred, people would be awakened, but then they'd be lulled back into a sleep because that status quo is so hypnotic, it's familiar. ... After a while the victims continue seeing themselves as victims," she said.

"What you get is people stuck in a feeling that they are victims and others attacking them for a lack of movement, for their stagnation and immobility," she said. "The Rodney King case [in Los Angeles] is a pretty major thing. ... It is best to handle something like this when we are not in a crisis."

"If you wait for a crisis everybody is emotional and traumatized," she said. "You don't have your best thinking going on then."

"At the far end [of the spectrum], people are afraid of diversity, then they tolerate it and then they kind of move toward not noticing color — like 'I don't see your color,'" Alexander said.

"We have to go beyond tolerance and get to where we appreciate, respect and celebrate diversity."

"And it's more than the idea of a party," she said. "We have to accept it, notice it and embrace it. We must see it as something that enriches your life. Now we are stuck between fear and tolerance."

"The celebration or acceptance of diversity is a necessity — not just something nice to have," Alexander said. "If this community is going to move forward and really achieve its full potential, then we have to pull our resources together."



Alexander

THE MORNING CALL, WEDNESDAY, APRIL 26, 1993 A3

English second language for 32 million Americans

By FELICITY BARRINGER
Of The New York Times

WASHINGTON — The number of U.S. residents for whom English is a foreign tongue jumped by more than a third, to 31.8 million, in the 1990s.

The increase was largely because of a wave of immigration from Latin America, Asia and Europe, according to a Census Bureau report.

Using data collected during the 1990 census, the bureau determined that about 14 percent of all residents, or one person in seven among the nation's 230 million people over the age of 5, grew up or are growing up speaking a language other than English.

The 38.1 percent jump in speakers of a foreign language, from 23 million in 1980, was largely because of Hispanic immigration. In 1990, the nation's 17.3 million Spanish speakers far outnumbered all other speakers of a foreign language in the United States. Spanish speakers now account for more than half of all people whose first language is not English, according to census data.

More than three in four of people whom the Census Bureau counted as speakers of a foreign language also speak English "well" or "very well," by their own estimation. Not surprisingly, the number of those who claimed an acceptable proficiency with En-

glish as a second language was lower among more recent immigrants, particularly Hispanics (74 percent), Chinese (70 percent) and Koreans (70 percent).

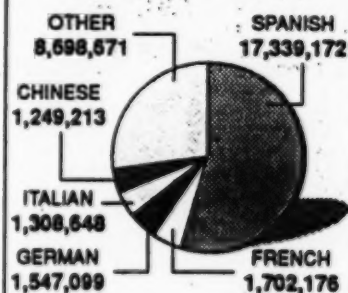
In addition to Spanish speakers, who represented 7.5 percent of the population over the age of 5, another 3.9 percent of the nation's residents spoke one of nine other languages at home, according to the census bureau. In this group, speakers of only one other European language increased in number between 1980 and 1990, that language being French, whose 1.7 million speakers made it more popular than any non-English language other than Spanish.

The rapid change in the nation's language and culture, already evident from raw census data showing that the wave of immigration in the 1980s was the highest in 70 years, was also reflected in the decline of German and Italian speakers, who dropped 4 percent and 20 percent, respectively.

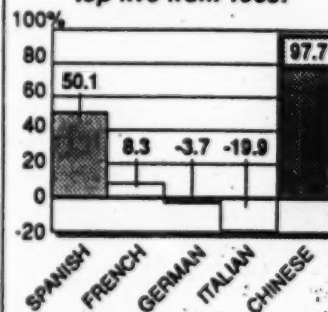
At the same time, there was a sharp spike in the number of speakers of Asian languages like Chinese (98 percent), Korean (127 percent) and Tagalog, the main language of the Philippines (87 percent).

Thanks in part to the swiftness of the change, lawyers and groups that deal with language-related issues said, a brush fire of hostile reactions to new faces, new tongues and new alphabets swept through streets and workplaces in the past decade.

Non-English languages spoken in U.S.



Percentage change for top five from 1980:



Source: 1990 census

COMING TO AMERICA

In search of the American Dream,
today's immigrants often face
a rude awakening.

BY VICTORIA A. ROCHA AND MARTHA FRASE-BLUNT

In the early years of this country, it seemed there was no limit to its abundant promise; there were thousands of miles of land to till, factories to fill, and towns to build into robust cities. All it needed were hard-working people to shape the bounty into commerce. Until a few decades ago, dispossessed Europeans were encouraged to make the long Atlantic voyage to begin new lives. Nearly 100 million Americans—40 percent of the population—are descended from someone who came to this country through Ellis Island.

But over the past forty years America's open hand has become a clenched fist. Instead of being seen as contributors to the economy, immigrants are more likely to be blamed as a cause of the recession. The rhetoric of isolationist presidential candidate Pat Buchanan—whose views on immigration are adequately illustrated by his call to dig a trench between the U.S. and Mexico—is not as extreme as it sounds. He reflects the views of many Americans who feel that this country should take in the welcome mat and lock the door on immigration.

Besides the inability of America's economy to support huge numbers of newcomers, a more insidious reason for this change of heart is that immigrants are no longer primarily white Europeans—they are likely to be Asian, African, or

Hispanic, and easy targets for a racially motivated backlash against immigrants as a whole.

In recent years, the federal government has seemingly avoided creating a comprehensive policy to handle newcomers after their arrival, enacting laws that smack of racism on one hand and have effectively encouraged people to enter the country illegally on the other. As a result, immigrants' huge numbers cripple the ability of cities and states to help them. With the current recession and shrinking federal aid to state governments, public services such as schools, legal service agencies, and a plethora of other institutions are feeling the strain.

While many Hispanic families in the United States can date their arrival here back several decades, even centuries, millions more got their start in this country in the late 1970s and early 1980s. Hispanics are one of the nation's fastest-growing ethnic groups, and immigration is a major contributor to that growth. In Los Angeles, for example, the Salvadoran community has rocketed 80 percent in the past decade, and now stands at about 500,000—making it the second-largest Salvadoran population in the world.

Los Angeles is no stranger to Hispanic immigration, but the recent Central American exodus from El Salvador and

Guatemala has forced the city to address new Hispanic cultures. This new population has posed a number of challenges both to the city and to private aid organizations. For example, teachers in the Los Angeles Unified School District must cope with language, cultural, and religious differences of all kinds. At the same time, there aren't enough private organizations that advise immigrants. At El Rescate, one of the area's largest providers of social and legal services to immigrants, there are as many as 700 active asylum cases—and about 7,000 total files—handled by three attorneys and two paralegals. Every bed in El Rescate's 21-bed shelter is being occupied by women, children, and families most of the year. A makeshift room for single adult men was just created and is already at capacity. "We're constantly turning people away who not only need more services, but also need long-term help such as better job skills," says Kay Eekhoff, a paralegal at El Rescate. "We'll give someone a bag of food one week, but what will happen next week?"

Major metropolitan areas aren't the only places feeling the strain. In less populated areas, such as Washington State's Yakima Valley, local service agencies are finding themselves in an unusual scramble to take care of these people. "The problems are here," says Pat Brown, a Public Information Officer for the Washington State Department of Social and Health Services. "They may be relatively tame compared to Miami, Chicago, and New York, but they're still here."

The city of Yakima's Hispanic population has more than doubled in the past decade—from 3,470 to 8,914 according to Census figures—and a severe job shortage is predicted because a flood of farmworkers, most of them undocumented, are expected to migrate from California and Arizona hoping to find work from the area's hops, straw-

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A medical worker examines a young immigrant.

berry, and asparagus harvests. An estimated 140,000 farmworkers will apply for only 60,000 jobs, according to a state employee.

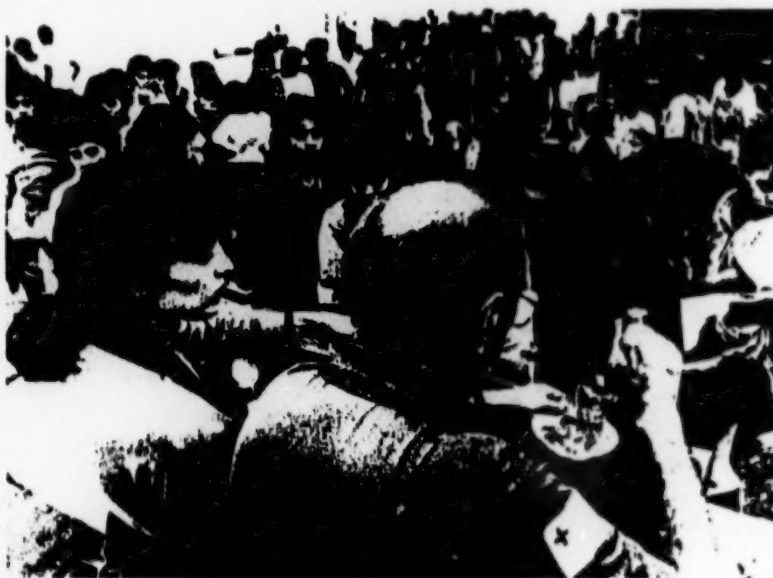
"Affordable housing is at an absolute premium," says Brown. Because state housing laws authorize local housing authorities to close units that are in substandard conditions, many migrant work-

ers have no choice but to resort to shelter at the local YMCA, double up with friends and relatives, or create their own shelters outdoors.

Smaller cities flooded by immigrants for the first time this past decade have had a particularly hard time meeting the demands imposed by unskilled workers with no jobs, no housing, and little knowledge of the English language. "California has had a long time to deal with immigrants," says Charlene Stevens, Program Director of La Casa Latina, the only Hispanic Support Agency in Sioux City, Iowa, where an estimated 4,000 to 5,000 Mexican immigrants have arrived in the past decade. "Sioux City was just not prepared to handle the influx. Citizens here still view [the new immigrants] as a migrant, temporary community."

The Immigration and Naturalization Service (INS) finds itself shouldering much of the blame for the huge influx of immigrants. "It is the job of this agency to see people come into the country under the color of law," says Ricardo Insunza, Deputy Commissioner at INS. "But the U.S. exerts tremendous pulling influences on less developed countries. Over the years the numbers [of illegal immigrants] have overwhelmed us—we are a small agency. Our border patrol numbers only about 4,000, but last year we made more than a million arrests."

Insunza says that 40 years ago the problem of people crossing the border illegally was much less pronounced. "You now have more coyotes who are paid to take people across and who are often armed. There are also drug smugglers hiding among ordinary immigrants." To make matters worse, he says, "We are now seeing more family reunification. The breadwinner who has been here for a few years sends for his family, so there are more women and children crossing the ravines at night"—



Refugees are fed at a camp in Brownsville, Texas.

"We'll give someone a bag of food one week, but what will happen next week?"

easy targets for victimization, he says.

The new U.S. Attorney General, Bill Barr, is charged with stemming the huge flow of illegal immigrants and carrying out government policies regarding legal immigration. His office is where politicians' and the public's frustrated demands for limiting immigration come to roost. But Barr has made it clear that he is not going to take a hardline approach to illegal immigration, such as sealing the border or turning the Rio Grande into an old-fashioned moat to ward off intruders. His new programs include allocating more resources to beefing up INS field staff, deporting criminal aliens, and working more closely with airlines to prevent people entering illegally from overseas.

"Bill Barr knows more about immigration going into the job than any Attorney General in the recent past," says Insunza. "He has a special sensitivity to the problems the INS faces. He emphasizes that the agency must be firm in its enforcement but must enhance its image of fairness."

According to Insunza, the INS acknowledges that it is simply not possible to halt illegal immigration. "There is not the will, nor the resources. We now speak in terms of 'border management.'" Insunza believes that the only answer is to create more jobs in the sending countries, and the North American Free Trade Agreement could be a saving grace. "No two countries that border each other in the world are as economically disparate as the U.S. and Mexico," he says. "Anything that creates jobs in Mexico will help cut down on the flood of illegal immigration."

But while the federal government looks at immigration in terms of prevention on a large scale, there is a tendency to ignore problems at the human level. There has been a considerable amount of energy devoted to limiting immigration, but few federal programs exist specifically to help newly arrived immigrants—both legal and illegal. Many simply struggle

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along without any kind of support system. While waiting lists for English classes get longer, caseloads at legal service agencies get larger, and media reports of two or three families housed in two-room shacks get more coverage, Congress has, for the most part, remained silent.



A family crossing the Rio Grande from Mexico into the United States.

"No two countries that border each other in the world are as economically disparate as the U.S. and Mexico."

"The government assumes they don't need to spend federal dollars if the system takes care of itself, but this country has never done well at dealing with [immigrants] as a matter of social policy," says Cecilia Muñoz, a lobbyist at the National Council of La Raza in Washington, D.C. "There are no programs to help them, so they're expected to readjust on their own. As for undocumented workers, the feds just assume they will go home. But many don't. The laws haven't caught up with reality."

Typically, Hispanic immigrants come to this country to escape from economic and political turmoil in their homelands. But even though these new immigrants come to the U.S. seeking a better life, their new situation is likely

to be as bleak as the one they left. As it stands now, immigrants who need the most help are typically left to find their own housing, talk to school officials about enrolling their children in classes, and negotiate with naturalization officials, while local communities are stuck with the enormous task of helping them integrate. And as the Sioux City and Yakima situations show, this is not an easy job for small cities dealing with significant immigration patterns for the first time—nor is it any simpler for large metropolitan areas with high rates of inner-city poverty and crime.

"It's not easy for communities to dismiss needs that won't go away," says Muñoz. "There's a legitimate concern when a population is subjected to wage discrimination, for example. The government could also do a better job providing immigrants with more avenues to learn English, but there aren't enough facilities, and English as a Second Language classes are hard to fund. [Making those facilities available] is in the entire community's interest."

But what little money the federal government has to reimburse states for the social services price tag may soon be eliminated. Under the Immigration Reform and Control Act of 1986 (IRCA), states received federal funds to help pay for newly legalized people requiring government services. Called State Legalization Impact Assistance Grants (SLIAG), they provided \$4 billion for states to spend, in a period of seven years, on support services for newly legalized immigrants. But like many other domestic programs, SLIAG fell victim to the federal budget crunch when Congress transferred one full year of funding to pay for other needs. Although the House and Senate have authorized a fifth year of funding, chances are not good that the money will be available.

"We'll be lucky if we get any of it," says Jana Mason, the Project Manager for the Immigration Task Force for the American

Public Welfare Association in Washington, D.C. "Congress passed SLIAG recognizing that it didn't cover all of the expenses states would incur. It will be even more of a fiscal burden if they cut more money."

So not only was the system never capable of helping immigrants, certain federal policies that materialized during the past five years are disappearing, thus delivering a double blow to immigrants' assimilation efforts and sending them an indirect message that the past two presidential administrations are essentially ambivalent about immigration.

Two recent actions by the federal government have sent a more direct message to Hispanic civil rights and immigrant advocacy groups that attitudes were not about to change: IRCA's employer sanctions, which threatened to fine those who hired undocumented workers, and the recent decision by the Department of Commerce not to adjust the 1990 Census to reflect the true numbers of the Hispanic population.

But it is grossly inaccurate to portray all Hispanic immigrants who have entered the United States in the past ten or twelve years as victims of unscrupulous employers and unjust laws, totally dependent on public assistance and alienated from citizen participation processes such as voting or membership in unions. There is ample evidence to show that immigrants, regardless of background, do not sap the social service system and drain the economy as much as critics like to argue. Advocates argue that for a variety of reasons, ranging from culture to legal status, immigrants pay more in taxes than they receive in benefits. While it is true that a community hit hard by waves of immigrants in a short period of time does experience backlogs for particular types of public assistance, such as schooling, these gaps evaporate as immigrants readjust to their new surroundings.

Julian Simon, an economist at the University of Maryland and author of the

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book, *The Economic Consequences of Immigration*, is one of the strongest supporters of higher levels of immigration and often speaks out against critics who charge that immigrants use more welfare services than native-born Americans.



Immigrants line up to be transported from one refugee camp to another.

"As for undocumented workers, the feds just assume they will go home. But many don't. The laws haven't caught up with reality."

Among his arguments is the notion that immigrants lighten the Social Security load imposed by a graying U.S. population. As more native workers retire and collect Social Security, immigrants, who typically enter the country in the prime of their work lives and tax-paying years, make up the difference. And when immigrants do use services, they do so in small numbers. About 5 percent of legal and undocumented people use free medical care, 4 percent collect unemployment, and 1 percent use food stamps, says Simon. "Immigrants do not rip off natives by over-using welfare services," he asserts.

"They typically arrive when they are young and healthy. Therefore, new immigrant families use less welfare services than do native families because immigrants do not receive expensive Social Security and other aid to the aged."

In time, this new Hispanic population will produce a great number of individual success stories—whether it be a triumphant, up-from-the-bootstraps ascent to prosperity, or simply securing a job and supporting a family in comfort. But in the meantime, it seems, the most vulnerable of Hispanic immigrants—those with vague legal status, little ability to speak English, and few resources—are initially thrust into the cycle of poverty.

While communities struggle with solutions, Arnoldo Torres, former National Executive Director of the League of United Latin American Citizens (LULAC), suggests that perhaps Hispanic leaders and advocates should ask themselves what is best for these newcomers. Is it preserving a cornerstone of Hispanic immigration policy that promotes reunification of families and, ultimately, higher numbers of entries? Should they focus on easing new immigrants as quickly as possible into the mainstream? Or should they concentrate on tackling more systemic issues, such as Hispanics' high rates of poverty? These are only a few issues, Torres says, that beg for debate.

"We should be asking immigrants what they really want," he says. "Basically, they're going down a path that's creating more problems for them. Society finds it difficult to adjust when they arrive, but few leaders bother to verbalize the issues. That is in no one's interest. There are some success stories, but the majority will remain in poverty in this country. There are ways to minimize that, and it's that discussion that should be taking place." ■

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Tri-Valley Literacy Resource Center

Hispanic Students: Who Are We?

Introduction

In the United States, we are often regarded as a homogeneous group under the term "Hispanics." Certain similarities exist among us. Some aspects of our history are similar. We speak the same language (although there are many language variations), and we share some of our cultural heritage. But because we come from different countries, we differ in national identity, racial composition, cultural heritage, social and economic class, and in our reasons for coming to the United States. Because of twentieth century historical developments, each country in Latin America has experienced different social, political, and economic conditions that have resulted in different patterns of migration.

Since our numbers are growing at rapid rate, some conservative estimates indicate that by the end of this century we will be the largest minority group in the United States. In the Northeast, many of us are from Puerto Rico. Over one million Puerto Ricans live in New York City alone. While Puerto Ricans are the largest group numerically and set the Hispanic cultural tone in the Northeast, many of us also come from Cuba, the Dominican Republic, El Salvador, Mexico, and other countries in Central and South America.

As students we need to learn the language skills necessary for success in American society. We need help from our teachers to interpret the school culture, as well as the dominant culture outside the school. Because the many differences among us emerge and are reflected in our different attitudes and behaviors in schools and classrooms, teachers and counselors need to understand our differing backgrounds.

Race

In the Spanish Caribbean - Cuba, Puerto Rico, and the Dominican Republic - the white European immigrants mixed first with the native Indian population, so that by the early nineteenth century the native Indian presence (as a distinct race) was no longer a factor in the racial composition of the population. However, pride in that Indian past remains. Not only do archaeologists and anthropologists study it, our history books discuss it and our museums preserve its artifacts. Even the English language includes some words like *hammock* and *hurricane* from that long heritage.

Blacks became an important racial element in these islands from very early in Colonial times, as runaway slaves from neighboring British islands began arriving seeking freedom. Because the King of Spain freed these slaves, the European and mestizo (the offspring of white Europeans and Native Indians) population first lived with free, English speaking, black immigrants. However, later on, black slaves were brought from Africa to work on the plantations. Especially because the plantation economy flourished in Cuba, racial categories were more clearly established there.

Puerto Rico, the smallest of the three islands, did not develop a major plantation economy. Because local landowners found the importation of slaves very expensive, no plantation was solely cultivated by slaves. Although some black slaves were brought to Puerto Rico, they toiled side by side with white and mestizo free labor. A large mulatto population soon became part of the fabric of society.

Today, the population of our islands is a mix of all shades and colors, from white to black, and all types of physical features. Although whites originally had the economic advantage, today persons of all shades are found in positions of prominence in politics and in economic life.

In Mexico and Central America, Indians and mestizos have outnumbered Europeans for centuries. Before the Europeans arrived, highly advanced Indian civilizations lived in this area. To this day, we are proud of our achievements and heritage. Although intermarriage was common early in the Colonial period, Indians are still a distinctive group in the population. The concept of one racial minority does not exist in our culture. To us, the important distinction between Indian and European is not genetic, but sociological. Persons who live in Indian villages, speak an Indian language, and dress in Indian clothing, are regarded as Indian. Persons with the same genetic make-up and physical features, but who speak Spanish and live in a European-like town or city and dress

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in European clothes are not regarded as Indians; they are called *Ladinos*. Many prominent persons in both politics and business have Indian backgrounds.

For all of us, the concept of minority is usually associated with a particular political persuasion, rather than with racial characteristics. And many of us shun attempts by people in the United States to label us as minorities or people of color because we know that it is a disadvantageous category. We sometimes experience difficulty in identifying with the racial categories prevalent in the United States as we attempt to redefine ourselves in terms of the mainstream culture.

Politics and Culture

In Puerto Rico, our close relationship with the United States began in 1898 when the United States invaded the island during the Spanish-American War. Puerto Rico became a non-incorporated territory of the United States, the basic relationship that has continued to this day. The United States has imposed U.S. citizenship on all Puerto Ricans, allowed us to elect our island government, and provided us with a constitution ratified by the U.S. Congress. Because of that relationship, Puerto Ricans serve in the armed Forces as other citizens do. Our parents, grandparents, and great-grandparents served in the First and Second World Wars, in Korea and Vietnam, and in times of peace. However, we are not allowed to vote in national elections.

Since no immigration barriers exist between our countries, large numbers of us have settled on the mainland and often go back and forth. Because Puerto Rican immigration is not restricted in any way, many of us who come to the mainland are from the poorer classes. Recently new migration patterns are emerging. Puerto Rico has a large number of college graduates, proportionately more than the United States does, all of whom cannot be absorbed into the island economy. Rather than face unemployment, many are migrating to the mainland. As a result, more Puerto Rican professionals can be seen in the Northeastern United States today.

Although our island is small in size, 100 by 35 miles, we are over 3.5 million people, more than the population of half of the states in the United States. And almost two million more of us live on the mainland.

In 1898 the Spanish culture was flourishing in Puerto Rico. Despite the great influence that American culture has exerted in our island, and despite the fact that so many Puerto Ricans have experienced living or travel in the United States, Puerto Rican culture is still Spanish in its orientation. While we learn English in our schools as a second language, we live, learn and work in Spanish. We maintain close contact with U.S. institutions, such as universities, industries, and professional organizations, but we also maintain close contact with those institutions in Spain and Latin America. On our television sets, we can watch programs and news produced locally in Spanish, as well as programs from the United States, Latin America and Spain.

We are divided about our relationship with the United States. Some of us want to keep the basic relationship we have, with more control over immigration to our densely populated island. Others of us want our island to become a state of the United States, although we still want to keep our language. Others want the island to become an independent republic. This dilemma, which we call "the status issue," colors much of our political life and political discussion.

The Role of Women

In the early nineteenth century, our great-grandmothers and grandmothers rarely participated in activities "outside the home." Since our economies were mostly agricultural in the past, people's lives centered around small villages and towns where the pace of life was dictated by the socioeconomic structure of the time. Men's and women's roles were well defined, strictly imposed and difficult to challenge. The belief that a woman's role was that of wife and mother limited women economically and politically. It was not important for girls to get an education because the skills they needed could be best learned at home. Few girls attended school after sixth grade, and fewer yet finished high school. Women who came from poorer backgrounds and who had to look for work outside the home were usually employed as household help. In Latin America these positions were often filled by Indian women.

As in other societies around the world, industrialization changed everyone's lives. Some families opted to move to the city in search of better jobs and opportunities. In these new settings women faced new challenges and began considering different options. Some customs, traditions, and sex roles began to be questioned. Families began to support education for both their sons and daughters. In turn, the expansion of the educational system brought about new opportunities for employment for women, especially in areas seen as extensions of the traditional female role. In Puerto Rico, for example, teaching and social work became important careers for women. The

expansion of the textile industry also created jobs for women. By 1904 Puerto Rican women were forming their first labor organizations and the women's movement was emerging.

Other professions have been and still are more difficult for women to break into. Even though technological development and the expansion of education and birth control have led women towards changes that have begun to free them from traditional values and constraints, social beliefs have not changed at the same pace as the economy. Motherhood is still glorified and used to justify limitations of opportunities for women. The socialization process in schools and homes is still based on traditional values and roles. Although more women are university-educated, have a career and a family, less acceptance exists for non-traditional careers that do not require a college education. In countries with stable political climates, such as Puerto Rico and Costa Rica, women are caught in a conflict between traditional values that glorify women's role as a mother and sanction work outside the home only for economic needs, and the new reality of political and economic conditions that pressure women toward educational achievement, preparation for work, and birth control.

In Central American countries like Guatemala, El Salvador, and Nicaragua, political turmoil has set the stage for a different woman to emerge. The reality of these women's lives is being determined by major political and social forces. For many each day is a struggle against repression, war, and death. Their families and communities have been dislocated. Many have lost their husbands, sons, brothers, and fathers to repressive forces that silence people through disappearance and death. In the face of such cruel realities, women have become a strong voice for social change through revolution. Women in Central America have organized around issues that impact their lives in more dramatic ways.

As a result, the character and force of women's organizations are much different from similar organizations in the United States. For these women equality with men is not the objective – as one Guatemalan woman stated – “What could we ask for now in terms of being equal? In many senses, for women it would mean equal repression and we already have that.” What brings these women together is not a concern over the condition of women alone but a commitment to change an entire society.

Conflicting Expectations About the Role of the School and Society

Our reasons for coming to the United States are as varied as the places we come from. Some of us come to the United States to escape the political repression and turmoil in our own countries; others come searching for a better life; others may have personal reasons. Although our motives for leaving our countries may be different, our objectives and goals once in the U.S. are basically the same – to get a quality education that will enable us to get a good job. All of us seem to agree that a good education is the key to personal achievement and a better life.

Our adjustment to a new school atmosphere in the U.S. will be influenced by our past experiences in the school systems of our countries. Some of us have attended school on a regular basis, while others had to interrupt our education because of inaccessibility to school or family problems. No matter what our previous experiences in school were, whether our skills are up to grade level or not, when we enter a school in the U.S., we need explanations of and orientation to what is expected of us, what the rules of the school are, and how we can best fit into this new environment.

School life and the organization of the educational process in the United States are quite different from those of our countries. Education in most of Central America and in the public schools of Puerto Rico is centralized and inflexible. In these countries, the Ministerio de Educacion develops guidelines and a curriculum that the schools and teachers use throughout the country. This standardized curriculum provides for continuity and a smooth transition for students who move from one area to another. Although such a prescriptive and hierarchical system of education may work to the advantage of the student in some ways, it does not allow for representation for our parents and communities in the decision-making process.

For this reason, most of our parents may not expect to participate in the degree and at the level that United States schools expect of them. However, parents whose children attended the private schools may be more attuned to participate.

Communication between parents and school is also different. In our countries, this communication is more personal and direct. In many places where there is no telephone, the teacher might send a note home with the student requesting the presence of the parent to discuss matters of discipline and/or study habits.

Generally, neither student nor parent will question the teacher's or the school's authority. A code of respect requires a distance between the figure of authority – the teacher or administrator – and the student. This unwritten code appears to control very subtle behaviors, such as the tone of our voice, the posture we assume when we speak,

where we look when we are speaking (in the eyes of the person or at the floor), whether we smile or not, and even the way we dress. All of this behavior might be the source of misunderstanding when we try to communicate with a person from the Anglo culture.

We may find it difficult to participate in some school activities. Although participation in sports is increasing in popularity in our countries, sports activities are still not considered as important, especially for females, as they are in the United States. In some of our countries, physical education is taught after school or is an elective, while in the United States, it is tied into the daily or weekly school schedule.

Extracurricular activities might also be new for us. We see special activities, such as art, music, and other areas of interest as complementary, but independent of the school curriculum. The participation in these activities has no ulterior motive other than learning and fun. The idea that such activities will enhance our opportunity of going to college is foreign to us. We believe that only academic success will get us into an institution of higher learning, not how good an athlete we are or how many times we are chosen officer of a club.

Family and community interaction is the primary influence in our development as community members and as social beings. In Latin American countries, age segregation of activities does not exist as markedly as it does in the United States. We attend parties and celebrations from a very young age. Even while in the U. S. we continue this way of socializing. When we have a birthday party, wedding, *quinceanera* (sweet fifteen), baptism, confirmation, or Christmas party, we invite all the members of our family including babies, grandparents and great-grandparents. Since our sense of family goes beyond blood relationships, these parties might be attended by neighbors, co-workers, teachers and a long list of friends. All are expected to attend and participate in the dancing, joking and singing. This cultural trait may be responsible for our acute sense of socializing. By the time we are in high school, we can organize to the last detail an impromptu activity where everyone is welcome and can have a good time.

In coming to the United States, we brought with us our heritage and language, both of which we are proud and want to keep. We realize that we must learn the language and the culture of the U.S. in order to enrich our own. We also believe that we can make important contributions to American society. We are a culture in transition whose people have left behind family, friends, and part of themselves, as so many immigrants did before us. But we have brought with us strong community and family values as our most important common bonds with the society at large.

Adapted from Ganadores, Maria Perez-Selles, *The Network*, Andover, MA, 1985.